

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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HOME MISSIONS.

For the Christian Secretary.

The West—The West.

Much has been said and written respecting the destitution of "the West," but it is a theme which a thousand tongues and pens could not exhaust. In these Atlantic States, we scarcely begin to understand the real, the great necessity for ministers of the gospel beyond the Alleghany Mountains. Not a week passes without the most urgent applications at the Home Mission Rooms, for an increase of ministers at some very important point. Every missionary asks for an assistant in the "wide field;" every Corresponding Secretary begs that a reinforcement may be sent forward; every Christian traveller or merchant from the "far West" implores us to add to the number of our missionaries without delay. The universal testimony is, that Mormons, Campbellites, Universalists, Infidels and Papists are taking possession of the land, planting themselves in the most important villages, and exerting their utmost influence against evangelical religion. We blush to add that many professors of religion, who once held a respectable standing in churches of different denominations among us, on reaching their new places of residence there have directly or indirectly contributed to the unholy influences prevalent around them.

The increase of population at the far west is immense. Our conceptions of it fall far short of the reality. We must go and witness it in order to think correctly about it. In the new government purchase in Iowa, where less than a year ago, the Indian proudly trod, master of the soil, not one is now seen. They have abandoned their fields and their hunting grounds; their wigwag fires are quenched, and in their place are now settled not less than 15,000 souls, many of whom are our friends and brethren; and only, as it were to-morrow, we shall hear the names of new villages and cities there, numbering their hundreds and thousands of inhabitants, and the same story told of many of them, 'there is not a minister of the gospel, or a schoolmaster there.' The population at the West, already destitute of the gospel and increasing in numbers every month, victims of multifarious errors and perishing for lack of knowledge, is very great. They should not be computed by hundreds or thousands. Tens of thousands only will do; and yet comparatively, a universal apathy towards them prevails in our midst. Thousands of Christians evince it in the scantiness of their offerings, or in withholding them entirely, and scores of ministers exhibit the same feeling, either in declining to enter that field of labor, or neglecting to acquire information concerning it, and imparting it to their people.

These men sleep, and the enemy sows his tares; while here and there, a lone laborer, exhausted and nearly fainting beneath the heat and burden of the day, lifts his imploring cry to the slumberers to awake and come over and help them. We give a specimen in the following language from one of our missionaries in Iowa, when entreating the Executive Committee to aid one or two ministers already in the territory to devote themselves entirely to the ministry.

"Our brethren in the territory are laborious, self-denying men. If our friends at 'the East' could step into some of their cabins and see the humble appearance and furnishing of their dwellings, and accompany those men of God when travelling far and near upon the wide prairies, amidst the blazing heat of the summer's sun and the pelting of the pitiless storms of winter, to preach the gospel; could they be eye witnesses of the destitution which every where prevails in the country; could they once see the thriving, promising villages, rising up to influence and importance, where we have churches languishing for the want of ministers; could they hear the calls upon the missionaries to go here and there, uttered by anxious Christians, and even impenitent men and women; I say, could they see and hear these things, and feel the influence they produce as those missionaries do, the Home Mission Board would never be compelled to turn away another applicant for aid because they have no funds.—No! your treasury would be filled to overflowing, and the spiritually poor would be satisfied with the bread of life."

This appeal must prove irresistible. Our friends who love it will feel their obligations to God and their love to his cause glowing within them, and moving them to works of faith and labors of love.

SPECIAL PRAYER PROPOSED.

One of our missionaries, himself eminently a man of prayer, has suggested that "the missionaries of our Society set apart the time during which our Executive Committee are holding their monthly meetings, for special prayer to Almighty God for his blessing on the Society, that its means of doing good may be greatly enlarged; on the Executive Committee, especially the Secretary, that they may be guided by Divine wisdom; on the missionaries, that they may labor wisely, holily, efficiently and successfully; and on the great field they occupy, that revivals of religion may abundantly prevail in every part of it."

We are delighted with the suggestion. The

Committee, and especially the Secretary, would feel greatly encouraged and strengthened did they know that they were thus the subjects of special prayer in the hours of their special need. We add our hope that thousands of others besides our missionaries will unite in the blessed employment.

The monthly meetings of the Committee are held on the Thursday after the first Monday of each month, at 4 o'clock, P. M. An offering of prayer for the objects proposed, for a few minutes, between four and six o'clock of that day, might produce great blessings.

BENJAMIN M. HILL, Cor. Sec.

BIBLE SOCIETY.

For the Christian Secretary.

Appeal

OF THE MANAGERS OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

One third of the financial year has expired, and the small amount of receipts into our treasury has exceedingly pained our hearts. At a period like the present, when faithful translations of the sacred Scriptures, made by brethren in whom there is deservedly reposed the highest confidence, are multiplied beyond all former precedent, can our churches, and the firm friends of the Bible in every part of the country, justify themselves in withholding the requisite means to publish, and widely distribute these copies of the Holy Volume?

CHINA, with her hundreds of millions of unevangelized population, is now thrown open to our endeavors. Our missionaries stand at the open doors, and call in loud and moving entreaty, for the means to send God's word by thousands among that reading people. Shall this entire year pass away, and you not answer to this loud appeal? How can we meet those missionaries, and especially the Chinese themselves at the bar of God, if we are unfaithful to them in this exigency?

In Siam, on the borders of China, we have had for years a faithful and laborious missionary engaged in translating the Scriptures. The New Testament is now finished, and the printing in progress; the funds are exhausted, and on your liberality it now depends, whether the work shall go on, and the millions of Siamese read the gospel in their own tongue, or whether THE PRESS SHALL STOP!—and the light of life, now kindling on those darkened shores be put out. Brethren, friends of the Bible, will you answer this appeal?

With the wants of the Burmans and the Karens, you are measurably acquainted. At great expense, their languages have been learned, and the Scriptures translated and printed. Shall these words of life be widely diffused, when God is giving us daily attestation of his approving favor?

Hither India presents a spectacle at this time full of intense interest. That land which Dr. Carey and his associates and successors, for the last half century have been laboring to fill with the knowledge of the Lord; where a single mission press, under the control of our brethren at Calcutta, actually prints and sends forth 90,000 volumes of the sacred Scriptures in a year, and yet finds the demands increasing upon it; where nothing is requisite but increased liberality, to spread abroad the leaves of the tree of life, as wide as the winds of heaven may bear them.—Will you enter with renewed vigor on this noble work?

Africa, long injured and neglected, is now accessible to Bible distribution, at several points. We most distressingly need funds to print the New Testament, just translated by one of our laborious missionaries, ere disease or death, in that pestilential climate, shall hurry its author away.

Shall Germany, Denmark and Greece be forgotten by us? Our persecuted brethren there have no hope of peace and prosperity, but in the benign result of Bible principles, widely diffused among the people. Is this the time for us to withhold our aid, and shut our ears against their beseeching entreaties for more Bibles, more Testaments, more means to send God's light abroad in the midst of the darkness and corruptions which cause even professed Christians to be persecutors of the disciples of Jesus?

Many parts of our own country send up the imploring cry for the Bread of Life. At a time when the senseless reliance on Romish forms and fooleries, either undisguised, or partially diluted, is revived; when the battle cry between the Bible and tradition is waxing louder and louder, and Jesuitism, with all its specious modes of attack and defence, is putting her invention to the rack, for new methods to undermine the public confidence in the word of God, hitherto happily prevalent; is this the fitting occasion to neglect supplying our population, increasing nearly a million a year, with the sacred Scriptures?

Obedience to the mandate of our Saviour, compassion for the souls of our neighbors and countrymen, and consistent philanthropy and patriotism, all demand of us that we see to it that no family is destitute of a Bible, no child able to read, unfurnished with a Testament. Will you promptly aid in this great labor of benevolence?

Three dollars a year entitles to membership in this Society. Thirty dollars, paid at one time, constitutes a life member: one hundred and fifty dollars a director for life. Every contribution promptly acknowledged and faithfully applied, according to the directions of the donor.

S. H. CONE, President.

RUFUS BARCOCK, Cor. Sec.

For the Christian Secretary.

London Peace Convention.

ADDRESS TO THE GOVERNMENTS OF THE CIVILIZED WORLD.

This address has already been laid before several leading governments of the old world; and I copy, chiefly from the London papers, some brief accounts of the manner in which it was received.

The British Government.—On the first of July, a deputation, consisting of the Marquis de la Rochefoucauld Liancourt, member of the French Chamber of Deputies; Lewis Tappan, Esq., of New York, Director of the Am. Peace Society; M. Verree, of Brussels, Secretary of the Brussels Peace Society; M. de Lalung de Ferol; H. T. J. Macnamara, Esq., of the Inner Temple; Samuel Gurney, Esq., Treasurer of the London Peace Society; John Lee, L.L. D., Chairman of its Committee; and Rev. John Jefferson, one of its Secretaries; had an interview with Sir Robert Peel, to present the address of the Peace Convention to the governments of the civilized world.

The deputation was introduced by Dr. Bowring, who briefly stated their object. The address was read by the Secretary, and very courteously received by the Prime Minister, who promised to take it before the other members of her Majesty's government, and stated that the principle of arbitration has been frequently and successfully acted upon during the last twenty years. Sir Robert also said, that immediately upon the present differences arising between Buenos Ayres and Monte Video, the British and French governments put in strong remonstrances, and offered their friendly mediation. Mr. Tappan called the attention of Sir Robert to the particular point of introducing a binding clause into treaties; and Mr. Gurney spoke of the importance of governments acting upon Christian principles.

The King of the Belgians.—July 5, a deputation, composed of Lewis Tappan, Esq., of New York; Thomas Fowler, Esq., Banker, of London; Rev. John Woodcock, of Tonbridge Chapel; and Rev. John Jefferson, Secretary of the Peace Society, had the honor of presenting the same memorial to the king of the Belgians, then on a visit to London.

The deputation was introduced by Dr. Bowring, and most graciously received by his Majesty. The king expressed, in strong terms, his approval of the principle of arbitration; and referred to the satisfaction he had experienced in being employed as mediator in some cases where the danger of war had appeared. He spoke of a continental war as above all things to be deprecated, and regarded it as all but impossible, so long as Austria, France and England were united in favor of peace. His Majesty also referred to the threatened war in the east of Europe, and to the dispute between France and the United States respecting the payment of a sum of money, as instances in which the remonstrance and friendly interference of other powers had led to the most satisfactory results.

Louis Philippe.—The address was entrusted for the French government to the Marquis de la Rochefoucauld Liancourt, Paris, and to Messrs. G. C. Beckwith, Amasa Walker, Dr. Thomas Cock, and John R. Willis, of the United States. In the absence of the Marquis, his place was supplied by the Rev. William Toase, an Englishman long resident in Paris, and a member of the Peace Committee of the Society of Christian Moralists.

His Majesty gave the deputation an audience on the 20th of July, at his Palace of Neuilly.—"Our reception," says one of the number, "was all we could desire. 'I receive the address,' said his Majesty, 'with great pleasure. It is a subject in which we all have a deep interest; and I am sure I have always done what I could to preserve peace. When a young man, travelling in America, (1795-6) I used, when called upon for a toast or sentiment, to give—a general peace.'—When assured that his influence in preserving peace was fully appreciated in America, his Majesty alluded with regret to the danger of a war in 1835 between the two countries, but added, 'How happily we settled the matter in the end without war, and honorably to both nations.' We told him we wished to supersede all war by introducing arbitration as a substitute; and he readily expressed his approbation of the principle, and referred to the case of England and America, of the United States and Mexico, and several other instances, in illustration of its general efficacy. 'Still,' added the King, 'the bad passions of men may frustrate our best efforts at conciliation.—Nor is this all; for we find one of our greatest dangers in the very means we employ for the preservation of peace. You know we must have our armies to keep peace; but unfortunately they are themselves the instruments of war, and sometimes occasion the very evil they are intended to prevent. Yet,' continued his Majesty, 'I think the time is coming when we shall get rid of war entirely in all civilized countries. They are beginning to learn more wisdom; and, thank God, war now costs too much for nations to afford it. Napoleon began his great war with 35 millions in his treasury; but that was only a drop to the ocean in comparison with what those wars eventually cost.'

We took leave of his Majesty with a renewed assurance, that he would give the subject of the address a serious and favorable consideration."

Sept. 12, 1843. G. C. B.

For the Christian Secretary.

Address to Aged Ministers.

I have heard them likened to old horses. The Apostle compares ministers to oxen. They must be content to plough and break up the fallow ground, while the asses are feeding beside them. Jobi. 14. But I do not object to the former comparison. Both God take care for horses? Yes, verily, although they neither divide the hoof nor chew the cud. Legally unclean, yet they graced Elijah's chariot, which, I think, symbolized the gospel.

An eastern monarch once interrogated an old patriarch thus—How old art thou? Few and evil have the days of the years of my life been, was the response. But the power to bless had not departed with his youth. Nor was the power to curse wanting in old bald-head, nor falsely, but sarcastically so called. Perhaps, fathers, your eyes may be dim by reason of age. Well, leave it to young men to see visions. Let them rise and play before you.

The time has come when we have ten thousand

instructors in Christ * * * but, our fathers, where are they? The names of Stillman, Baldwin, Slaghton, Gano, Leland, Grafton; but time would fail me to tell of Hastings, Morse, Bolles, Babcock and others, who, having obtained a good report, have died in faith. The word of God was precious in those days. Old Hundred was sung with the spirit and with the understanding also. Then, if any had a word of exhortation to the people, they were at liberty to say on.

Exhortations warm from the heart, were followed by that sweet hymn—

"My soul doth magnify the Lord,"

And when the good deacon read, and lined in heavenly tones that favorite psalm of David and Watts:—

"Sweet is the work, my God, my King"

then Christians could make melody in their hearts to God, without the aid of cornet, flute, harp, sackbut, psaltery, dulcimer, &c., &c. Perhaps, Fathers, you may sometimes feel as did the elders of Israel, on surveying the sacred temple. But, *Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.* 'Tis true, your hands did then minister to your necessities; true, then were the great fundamental principles of the gospel explained and enforced, but true it might then be said of the humble Baptist minister—behold, a Calvinist indeed, in whom is no guile.

The arm of the Lord and the sword of the Spirit, unaided by wealth, unassisted by worldly wisdom, by you was made manifest, and demonstration given that the excellency of the power was of God. Some things may give you pain. Still you have a strong hold, and exceeding high tower. *The purpose of God will be accomplished.* There may be some spirits that are not subject to you, but in this mourn not, but rejoice in belief that your names are written in heaven, altho' the honorary titles that come from man may not be appended to them. That burning zeal and heavenly ardor and glowing love, once enjoyed, has not ceased, but still abideth: it has sought and found avenues and channels of communication, which like tributary streams, are swelling the river of charity. Missionary, Bible, Tract and education societies, altho' perhaps conceived, were not brought forth fifty years ago.—Still, Fuller, Ryland, Pierce, Carey, and yourselves are the legitimate fathers of these institutions. Looking to you for counsel and sympathy, and imploring your prayers, we entreat you, fathers, not to feel that you are neglected or undervalued. No, no. We have no disposition to put off the Old Man, but should be glad to put on even his mantle.

We intend not, like Rehoboam, to forsake the counsels of the old men.

But as I belong to that class of readers who are opposed generally to long articles in the Secretary, I conclude by presenting you with a text:—*"O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works."*

"Now also, when I am old and gray headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power unto every one that is to come." Psalms lxxi. 17, 18.

The 9th verse of the same Psalm reads thus:—*"Cast me not off in time of old age, forsake not me when my strength faileth."*

Now, fathers, I subscribe to the law of the Lord, which is, "Thou shalt rise up before the hoary-headed, and honor the face of the old man." Fathers, adieu. I invite you to take your pen and communicate with your brother ZETHAR.

From the Baptist Advocate.

Reminiscences of a Voyage to Turk's Islands. [Concluded.]

Mr. Editor,—I promised in my last to furnish you some account of the labors of our missionary friends (Rev. Mr. Littlewood and lady) at these islands. (It may be pertinent here to observe, that the Grand and Salt Keys, together with several adjacent islands, still constitute a portion of H. B. M. possessions. How much revenue is derived after paying the expenses of collection, I was not accurately informed; although it was the opinion of some intelligent gentlemen I conversed with, that not much, if any could remain; and yet taxation there is by no means light. Of British emancipation, I had heard and read much, and was eminently desirous of seeing for myself its practical results. That it has proved a very great blessing, to both master and slave, is now demonstrated beyond all question. Persons interested in the continuance of the system of slavery, may deem emancipation in the British West Indies as a dangerous experiment; but no disinterested witness can give any other testimony concerning it, than what is given by the masters and slaves themselves, and they unite in pronouncing it a blessing. It was to me peculiarly gratifying to hear gentlemen who had formerly sustained the relation of master, speak of their own emancipation, for in this light do they regard that act of the British Parliament, which set their negroes free.

As might be supposed, emancipation there has been followed by a better attention to religion than before existed; and at present the prospect is decidedly encouraging, under the self-denying and well-directed efforts of the missionaries. Many years ago, a colored man, by the name of Moss, from Virginia, carried the tidings of the gospel and Baptist sentiments to Salt Key. He was an humble and devoted Christian; nor did his oppressed and afflicted condition prevent his light from shining. Under God, he was the instrument of laying the foundation of the present prosperous little church at that island, for whose occupancy a beautiful edifice has recently been erected. While there, I heard much of the prayers and piety of old brother Moss. He had died about a year before, but the sweet odor of his name still remains. He was, it would appear, a most wonderful man in prayer, because evidently taught of the spirit. I was introduced to his aged widow, who still survives him. One would not suspect, from her present vigorous appearance, that she

could be so old as she really is. She was born in New York city, and had her residence while young, near the Tea Well pump. She remembered Gen. Washington perfectly well, having left the United States about the close of the revolutionary war. She seems now like one of old, ready to depart in peace.

With the missionaries, Mr. Littlewood and lady of the Baptist, and Mr. Eacott and lady of the Wesleyan connection, I formed a most agreeable and interesting acquaintance. It was my privilege to preach in their chapels, and to mingle in their society considerably. I was deeply impressed as I witnessed the devotedness to their work. They are certainly persons of eminent piety, and as eminently adapted to their calling. Of the Rev. Mr. Littlewood, I may say, he is being spent in his Master's cause, and for the good of the negro race. He cherishes for them the feelings of a father, and they regard him with the veneration due to such an one. Almost every evening in the week he is among them, instructing and removing from among them causes of misunderstanding. Of this last kind of labor, he has not a little to do; and yet not more than might be expected, considering that they are but just beginning to take rank among Christianized humanity. Mrs. Caroline Littlewood, the beloved partner of the missionary, appeared to me, as I saw her moving about, assisting her husband in the work of instruction on the Lord's day, as a noble specimen of the missionary lady. How much of patience she discovered, what benignity of countenance, what mildness of expression, and what dignity of manner she coupled with all her movements; and how different her present scenes and mode of life, with what they had formerly been. Many times, when I looked upon that truly Christian lady, and knew her privations, sacrifice and toils, did my heart become oppressed with a load of sympathy, and I turned away to weep. Oh, how little do we, who live in privileged America, know of the sufferings and privations of such as have gone far hence, to carry Christ's name to the Gentiles. Mr. Littlewood has under his charge at Grand Key, a church of 180 members, besides as many more inquirers, and a large congregation who look to him as their religious teacher. At Salt Key there are about 40 members, and the prospect of more being added soon. The interest in this island, which is about nine miles from Grand Key, is quite encouraging. Besides, there are four other stations at the Caycos Islands, where he is constantly in the habit of visiting and preaching. His custom is, to engage a small vessel and make the round of the adjacent islands, preach, and give instruction, and advise, as circumstances seem to require, and then return to Grand Key, which usually occupies about a month. In this way he is making his influence extensively felt, and sowing seed, which God, by his Spirit and grace, will bring to maturity. Br. Littlewood and lady had, but a short time before my visit to the islands, received, from Br. Stow, of Boston, a very timely present of books, periodicals, and fruit, such as could not be obtained in the West Indies. They said it was pleasant to receive the gift, but more so to know that they were remembered with affectionate interest by that gentleman, whose acquaintance it appears they had made when he was in Europe. I told them their donation from him was only one of the many evidences he was constantly furnishing to the church of his all-absorbing interest in the missionary work. I was met there by some who had formerly been of Rev. Mr. Levere's flock, while he was a missionary at the Bahamas. This brother is now the pastor of the 2d church at Newport, R. I. There seem to be very many there who regard him as having been the apostle of the Lord to them.

On the whole, it is certain that the colored people in these islands are being elevated by their freedom, but equally as much so through the labors of the missionaries. I was invited, while there, to give them some account of the revivals in America, and of the temperance reform, which I endeavored to do, by the politeness of the Rev. Mr. Eacott, in the Wesleyan pulpit. I could but pray then, as I have done since, that the effort might be blessed. My last interview with these dear missionary families, was on board the ship Liberty. Our captain, as expressive of his own high regard for them all, as well as of mine, invited them all on board to partake of a collation he had provided for them. That was indeed a pleasant hour and swiftly did it pass. We pledged to each other an affectionate remembrance, we shed tears, shook hands, and parted. The ship spread her sails to the breeze; the missionaries conveyed their flocks to pray that the Liberty, her captain, passengers, and crew, might have a speedy and safe passage home.

J. L. H.

A Christian.

What was he? A rebel against the government of God, a base ingrate, a transgressor of the divine law, a rejecter of the gospel, a despiser of Jesus Christ, a griever of the Holy Spirit, an awakened inquirer, a convicted penitent sinner.

What is he? A regenerated creature, a returned prodigal, a brother of Christ, an heir of heaven, a lover of his enemies, kind to his friends, a forgiver of injuries, content with his situation, poor in spirit, pure in heart, a peace-maker, faithful in all the relations of life and discharging all its duties, yet panting after God.

What will he be? The inhabitant of that world, where perfect purity will be the encompassing atmosphere, an equal and associate of angels, a companion of Christ, an acknowledged Son of God.—*Bap. Record.*

The Fair Side.—When any one was speaking ill of another, in the presence of Peter the Great, he at first listened with great attention, and then interrupted him, saying, "Is there not a fair side also to the character of the person you are speaking of? Come, tell me his good qualities!"

From the Middletown Constitution.

New Baptist Church.

This new edifice is ornamental to our city. It is built of fine pressed brick. Its dimensions are 75 feet by 56 feet, with a commodious basement. The materials and workmanship are excellent, and without any pretensions to architectural symmetry, it may in truth be said that it combines more convenience and neatness than any church in the place. If we had time we should be disposed to enter into particulars respecting its plan and construction. We may, however, briefly remark that the draughts and entire workmanship are by our own mechanics. The brick are of a superior quality, (pressed) made by Mr. B. D. Sage. The carpenter work is by Messrs. Baldwin, and is highly creditable to them. The arrangement of the pews and gallery command general admiration. The use of cast iron pillars gives a lightness that when once seen, will hereafter, it would seem, banish the cumbersome wooden pillars that so greatly obstruct the view in most of our churches. The height of the interior with the arching, is most happily arranged to give the highest effect to the speaker, and for singing. The number of pews is 104. In looking over the details of this new edifice we were much struck with its completeness; and we consider the building committee entitled to more than ordinary commendation for the manner in which the work entrusted to them has been executed. We do indeed look at this new church with much surprise and satisfaction to find that a society, and not the most affluent, being principally mechanics and farmers, should among themselves have planned and finished the neatest, and decidedly the most commodious church in Middletown.

The ladies, too, if we are rightly informed have fully done their part, as they always do, on such occasions in fitting the church with the requisite carpets and furniture. The chandelier and all the lamps with which the church is furnished, are constructed on the solar principle, by which the volume of light is greatly increased. Even the Bible, that precious volume, is one of the best London editions, of Bagster's Comprehensive Bible, large quarto, 1841, on fine paper, in purple morocco binding, the gift of Ezekiah Huntington, Esq. of Hartford—a very handsome present.

REVIVALS.

From the Christian Index.

We hear of revivals in many places but cannot gather the particulars with sufficient accuracy for publication. In this place, two have been baptized, fourteen received for baptism, and others are waiting to hear from friends at a distance.

In Eaton a very gracious season of refreshing has been enjoyed.

We learn that the divine blessing is attending the labors of our predecessor, Rev. W. H. Stokes, in at least two of the churches in which he preaches. At Phillips, several have been baptized. At Crawfordville, a friend informs us that 20 were to have been baptized on last Lord's day—some 50 or 60 were reported as inquirers.

Brother Harris, pastor of the church at White Plains, we are informed, has baptized fifteen and has the cheering prospect of baptizing many more.

TALLADEGA CO., Ala., Aug. 3, 1843.
Brother Baker:—When I last wrote you, I stated that the meeting at the Harmony church was going on, and from that date it went on with increased interest, until by the goodness of God, the tenth day brought us to the river, in which I had the pleasure of baptizing 17. Among them are several little boys and girls, one quite small. They believe that Jesus is the Son of God. There are two laying over for baptism till next meeting. One great difficulty now is, in nursing and giving the sincere milk of the word to these young Christians. May the Lord help us to do it.

Your brother, S. G. JENKINS.

Extract of a letter from Rev. C. M. Irwin.

POWELLTON, Aug. 1843.

Dear Br. Baker:—We have had a most interesting meeting in this place. I do not know that I ever witnessed a meeting where there was such deep interest taken in the subject of religion by both saint and sinner. The number baptized was thirty-two, and there are more in the congregation that profess to have felt the Saviour precious. A considerable number of the persons baptized were young men. The additions to the church are valuable.

SALINE, Russell Co., Ala., Aug. 23, 1843.

Br. Baker:—The County Line church, near this village, in this county, under the pastoral care of Elder Reuben Thornton, has recently enjoyed a refreshing season from the presence of the Lord. The church met under circumstances which were in some respects favorable, at an early hour on Saturday morning before the second Sabbath in this month—several of the brethren expressed their feelings and anxieties, and there seemed to be such a union of feeling and such a desire for a blessing, that a number of the brethren bowed in humble contrition of soul, in prayer to the Father of Mercies to meet with us and make one in our midst. The meeting continued nine days, during which time, twenty-five members were added to the church; twenty on a profession of their faith in Christ, and five by letter. Three or four obtained a hope in Christ, during the meeting. The Lord was truly with us, and that to bless and sanctify our souls. May a feeling sense of the goodness of God ever keep us humble. In affectionate regards,
CLARK ALDRIDGE.

The postscript of a letter, dated Jay, Sept. 7, 1843, says:

"The Lord has appeared in mercy here.—His children have been refreshed by his gracious Spirit. Numbers have been converted. Twelve have been baptized, and received into the Baptist church; three restored, and two received on their experience, who had previously been baptized. The interest has subsided, yet there is a pleasant state of feeling among the brethren."—Zion's Advocate.

The Liberia Herald states that there have been cheering revivals in that colony. On the 2d of May, twelve were baptized at Monrovia. The editor of the Herald says: "The gardens of the Lord have been refreshed. The refiner's fire has melted the stubborn heart of sinners, and wailing and tears, and earnest solicitation for an

interest in the prayers of Christians attest their contrition. Many have found peace in believing. Having embraced Christ as the medium of justification, they exult in peace with God, and testify to all around what the Lord hath done for them."—Id.

From the N. Y. Esp. Advocate.

Glorious Revival.

A most extensive and powerful revival of religion in a woods' meeting, is now in progress in the Pequa valley, Chester co. near "the Compass," and within a few rods of the Lancaster co. line. Brother Ketcham has just returned from it, and gives us the following interesting intelligence. He says:

"We commenced last Thursday week, Aug. 24th, in the afternoon, and preached usually three times a day, all in the grove. The people were prepared of the Lord. Brother J. S. Jenkins, by whom I was invited, had labored there occasionally. The main difficulty in the way of the truth was, the pseudo doctrine of baptismal regeneration, and a milder, but not less destructive doctrine, viz: that the baptism of a child brings it into the covenant of grace. Thomas Paine's views had prevailed to some extent. But the presentation of experimental religion, urged home by the Spirit, soon produced its effects in conviction and hopeful conversion.

Often those, and those only, who really intended to seek the Lord till they found him, were requested to arise, when not less than 400 would immediately respond to the call. On Friday last, between sixty and seventy arose, expressive of the hope that God had converted them during the meeting. Among them were the youth, middle-aged, and the aged. A large proportion were males, and some of a very interesting character.

One convert of some wealth, has offered a site for a place of worship, and the community are very anxious to erect a Baptist meeting house. Situated as they are, in the very fertile and wealthy Pequa valley, I have little doubt that they will accomplish their desires.

Several marked cases of conversion occurred, which I cannot now describe. The work was deep, and conviction very pungent.

Thirteen were baptized by Br. Jenkins on Friday last in the presence of a large concourse of people, who probably for the first time in their lives, witnessed the primitive ordinance of the Church of Christ."

We learn that this blessed work of grace is still in progress. Several ministers are on the ground, and others are expected. May the Lord continue to meet with them by his Holy Spirit.

Christian Secretary.

HARTFORD, SEPTEMBER 22, 1843.

Hartford Baptist Association.

The fifty-fourth anniversary of this body, held with the Baptist church in New Britain on Wednesday and Thursday, the 13th and 14th inst., was a most interesting and harmonious meeting. The opening sermon, by Br. J. S. Eaton, of this city, formed a very appropriate introduction to the services—text, Gal. 3: 1. "Before whose eyes Jesus Christ hath been evidently set forth crucified among you." After all the inventions which men have sought out, "Christ crucified" will still be found the true key-note of all genuine Christian harmony; and in proportion as this is made the prominent theme in our public religious meetings, will these meetings continue to be welcome and refreshing to Christian hearts. Br. Eaton was chosen Moderator; E. Savage and W. Reid Clerks; J. W. Dimock Treasurer; and G. Robins Corresponding Secretary. The intelligence contained in the letters from the churches, was generally of a most cheering character, and some of the letters exceedingly interesting.

Many of the churches have enjoyed precious revivals during the past year—nearly six hundred and fifty having been added by baptism since the last session. This is believed to be the largest number ever added in any single year. The letter from the 1st church in Colebrook having alluded to the recent death of Rev. R. Babcock, one of our fathers in Israel, prayer was offered by Br. Robins, in reference to this event; and after finishing the letters, devout thanks were returned to God, for his signal favors bestowed upon the churches during the year, by Br. Cushman, of Ashford Association.

On Wednesday evening, a well-timed and profitable discourse was delivered by Br. Sears, President of Newton Theological Institution, upon the importance of growth in grace. God grant that we may all fully realize the need of a higher tone of piety, in order to meet the claims of the Redeemer's cause, as well as for the happiness and welfare of individual churches and Christians.

The Circular Letter, prepared by Br. Toby, we regard as emphatically a "Tract for the Times." Subject—the Importance of Establishment in the Doctrines of Grace. In addition to the usual vote that it be published in the Minutes, a resolution was adopted recommending that each pastor should read the letter at some suitable time to his congregation. We shall endeavor to give it a place also in our columns.

Towards the close of the session, an interesting season was enjoyed, while resolutions of a devotional and missionary character were before the body. Remarks and prayer were offered by different brethren; and a most salutary and happy impression appeared to rest upon the minds of all, as the meeting separated. The next session is to be held with the church in Bristol, the 2d Wednesday in September, 1844.

In connexion with the special blessing of God, we think we may refer much of the interest which now pervades this Association and its meetings, to the comparative permanency of the ministerial

relation in so many of the churches. Quite a number of the pastors have been settled so long in each other's vicinity, as to have become united by a feeling of mutual sympathy, affection, and confidence. They are thus prepared to act in concert, their fraternal intercourse is rendered peculiarly pleasant, and the bond of union between the churches themselves is greatly strengthened. This feature in the present condition of the Association, we are persuaded, is essential to the permanent prosperity of every similar religious body.

We ought not to pass without remark, the Christian kindness and hospitality of the brethren and sisters in New Britain. They welcomed and entertained the Association with truly warm hearts and liberal hands. Their new meeting-house afforded also a beautiful and pleasant place for the session, and their choir contributed much to the pleasure of the occasion. May the Lord continue to send them prosperity.

The Sabbath School Society connected with the Association, held its annual meeting on Tuesday evening, the 12th. Verbal reports were presented from most of the schools, showing a good degree of interest in this important cause. Still, however, there is room for an increase of this interest. A little more pains to send definite reports from all the schools, would add to the usefulness of the Society.

We would call the special attention of our readers to the following CIRCULAR of the Board of the State Convention. We regret to learn that the amount in the hands of the Treasurer is wholly inadequate to meet the most pressing claims of feeble churches now before the Board. Will not our brethren throughout the State take measures to increase the funds for Domestic Missions?

We are glad to witness a determination on the part of the Board to have the affairs of the Convention transacted in a systematic manner, and its funds so disbursed, that should the reason for any appropriation be demanded, it may be given at once by a reference to the application on which such appropriation is made. Mere verbal accounts ought not to be relied on, except in cases of special emergency. Justice to the Board itself requires that some documents should be on file, showing the justice of every appropriation that is made.

We commend this subject to the special attention of the feeble churches, with the hint, that would they find a readiness on the part of their brethren to provide means for their assistance, they must show that such assistance is regarded by them as a matter of some consequence, and that in receiving it, they are willing to comply with all reasonable and proper conditions.

To the Baptist Churches in Connecticut.

The Board of the Conn. Bap. Convention have long felt the necessity of some regular plan of correspondence with the feeble churches asking aid from the Convention. To obviate this difficulty, and enable them to act with greater understanding in the discharge of their responsible duties, the following plan was adopted at the meeting in New Britain last week.

"As in aiding feeble churches the Board feel the importance of adopting some system which shall be mutually understood between the churches and the Board; and as we regard it absolutely essential to the welfare of the churches themselves that their own strength and ability shall be developed and exercised; it is therefore resolved that the following conditions be required of churches receiving pecuniary assistance from all funds at the disposal of the Board.

1. That each church be expected to maintain stated preaching, either a part or all the time, and other pastoral labor within its bounds.

2. That each church shall pledge to their pastor some definite sum towards his support, and make known the amount so pledged to the Board.

3. That a report of the condition and prospects of each church be made to the Board semi-annually."

A word or two of explanation will satisfy these churches that not only their own good, but faithfulness on the part of the Board, requires some regulation of this kind.

Application for aid is frequently made by churches who say that they have engaged to do all for their pastors that their circumstances will allow, leaving the Board to form an opinion the best way they can of the real ability of these churches, and the probability that their pledge will be executed. The Board are fully satisfied that this loose method of doing business has contributed more than any other cause to weaken, if not completely destroy, several of our once flourishing churches. A few brethren—perhaps a committee of the church—call a man to act as pastor, with the understanding that he shall receive what the church may be able to raise for his support. He accepts the invitation, and labors for months without knowing what to depend upon, and it may be, contrary to the wishes of the church. At length an effort is made to raise his salary. But—the result need not be stated. The effect of such a state of things is equally bad on pastor and people. Indeed, it is difficult to say which is most in fault.

The Board of the Convention would not attempt to dictate to the churches what course they shall pursue. They only state that they cannot, with their views of duty, disburse the funds placed at their disposal, to churches who are unwilling to comply with the conditions above named. Nor is it apprehended that any churches asking for aid, will object to these conditions.

It might be said still further, that the Board is utterly incapable of appropriating funds wisely and prudently, without such information as the resolutions above ask for. The complaint is sometimes made by individuals and churches, that the distribution is not according to the equitable claims of different applicants. Let the facts in the case be made known fully, and those claims can then be balanced.

Owing to the want of time at the meeting of the Board in New Britain, and the absence of such information as was deemed necessary to a faithful disbursement of the funds at their disposal, it was thought best to make no further appropriations to the feeble churches until the next meeting of the Board, which will be held in the course of a few weeks.

Appropriations were made at the meeting of the Board

in Suffield the 8th ult., to the following churches, viz: Tolland, Torrington, 3d Middletown, North Haven, Milford, Branford, East Windsor, Norwalk, 3d Middletown, and Ellington. Applications from other churches will be acted upon at the next meeting of the Board. In the mean time, it is requested that information on the different topics referred to in the 1st and 2d resolutions above, be forwarded to the Secretary. Churches named above, as having received appropriations this year, are not expected to report until the 1st of March next, when, should they need further assistance, they will be expected to comply with the above mentioned conditions.

It is necessary only to add to this Circular, that several applications of a pressing character are now before the Board; and without an increase of funds, it will be impossible to render that assistance to the different feeble churches, which is deemed absolutely necessary to their prosperity.

Let our brethren throughout the State remember the signal tokens of Divine favor bestowed the past year on the churches assisted by the Convention. Two hundred and fifty were reported at Norwich as having been added by baptism. Some of these churches are now able to sustain the ordinances of God's house without foreign aid. The present month closes the time recommended by the Convention for a simultaneous effort for Home and Domestic Missions. Has any church neglected to make that effort? To Pastors, to Deacons, to Committees, to brethren and sisters, one and all, the appeal is made.—Will you not make an effort immediately, if not already made, for this cause?

On behalf of the Board, J. S. EATON, Sec'y.
Hartford, Sept. 20, 1843.

Reformed Catholics.

Some of our high Churchmen, or Puseyites, begin to object to the term Protestant, notwithstanding the word has been in use among them, according to their own confession, since the reign of William and Mary, and is acknowledged in the title page of the Book of Common Prayer.—The Rev. Dr. Jarvis, in his new work entitled "No Union with Rome," says, "We are properly speaking, Reformed Catholics, always with the understanding that we are Protestants only contingently. Essentially, we are Catholics, members of the great Apostolic family; while the Protestant sects are essentially Protestant, i. e., they derive their origin, organization and existence from the Reformation, and would have no being but for that event. We are Protestant only as the Eastern Church has been for even a longer time."

Well, we have no objection to the Episcopalians assuming the cognomen Catholic, if it suits their taste, especially if they are what Dr. Jarvis claims them to be—"essentially Catholics." Let the term Protestant be applied to all who dissent from the creed of the Episcopal church, if it will suit our Episcopal friends better, for the Protestants care but little about names or titles, so long as they feel conscious they are walking in the truth. But we apprehend a difficulty will arise to prevent the desired object. A portion of the Episcopal church is evangelical, and still loves the substance rather than the shadow. This branch of the church glories in the term Protestant, and will never consent to any change in name; it may be necessary, therefore, in order for those who deny they are Protestants, except by contingency, to adopt the Roman Catholic creed entire, in order to avoid the necessity of being termed Protestants.

However inconsistent it may appear to a Puseyite now, we believe the time is approaching, when this union will actually take place; for when the doctrine of transubstantiation is advocated, and the Decrees of Trent, and the Creed of Pius openly avowed by them, the journey to Rome is more than half performed, and the "Reformed Catholic" has only to take another step to entitle him to the name of Catholic without any contingencies.

The Stepney Camp-meeting.

Reports have already gone out to the world through the political papers respecting the fanaticism exhibited at this meeting. We have carefully avoided any allusion to the subject, supposing the reports were greatly exaggerated. But the following letter will set the matter at rest. To our new readers we would just say that brother Gregory is one of our oldest and most respectable clergymen, and is well known throughout the State. If he has failed in any particulars in relating the scenes which were exhibited at this camp-meeting, it is by understating them; for we are satisfied from what we have recently heard from other sources, that the whole truth has not been told. Enough, however, will be found in the letter below to sicken the heart of the Christian, and we trust, cause him to pray for divine grace to arrest the progress of fanaticism, which appears to be making such rapid headway. We believe, however, this mania for something new, which has so recently seized a certain class of religionists, will be confined to narrow limits. There is a class of men, who are naturally fanatical. Their minds constantly require some new excitement to feed upon, and it is only necessary for some one a little more reckless than the rest, to "set the ball in motion," when the whole posse are ready to join in the tumult and assist in rolling it forward. This is the fact in the case of the recent extraordinary developments of fanaticism at some of the Second Advent camp-meetings. A young man belonging to a certain town in the state of Massachusetts, near the Connecticut line, was the first, if we are rightly informed, that professed the gift of working miracles, discerning spirits, imparting the Holy Ghost, &c., and no sooner had he made a display of his remarkable powers at a Second Advent camp-meeting, than it was found there were those who were ready to believe in his impostures, and join with him in spreading the delusion.—What will be the next hobby these persons will mount, time will soon reveal. Mormonism, perhaps, is best adapted to the present state of affairs among them.

[Correspondence of the Secretary.]

WESTON, Ct., Sept. 20, 1843.

Fanaticism.

Discerning of Spirits.—Sealing the damnation of men.

Br. BURR.—The recent camp-meeting at Stepney held by our Methodist brethren, was succeeded by one on the same ground, conducted by that portion of second advent believers known as Millerites. Over the scenes depicted at this meeting, humanity might blush, and angels weep; and if fidelity to truth, to the souls of men, and to my "coming Lord" did not forbid, I would attempt to draw a veil. Hearing of many strange things occurring at this meeting, I determined to see, hear, and judge for myself; not however without earnest prayer to God that my mind might be free from prejudice, open to receive what He would approve, and closed against all of a contrary character.

I arrived at the meeting at half past 10 o'clock, A. M. Passing over some things of a very strange character, will attempt to describe a scene which defies description. An invitation was given to those who desired prayer for conversion, or for complete sanctification, to come to a place designated, which was accepted by a number. Some prayed, some shouted, some exhorted, and some were conversed with laughter, at the same time. The principal actor was a man whose name was Campbell, as I was told,

from New York, who claimed, and whose claim appeared to be acknowledged by his brethren, to possess the power to discern the state of the heart, and decide the character of men. His mode of operation was mostly pantomimical: the "spirit" occasionally permitting him to shout, thereby giving evidence of the strength of his lungs. He would direct his attention to some person in the audience, generally to a lady wearing ornaments, looking and pointing at her significantly, then looking and pointing toward heaven, and then beckoning her to come forward for prayer. If she hesitated she was surrounded by the zealous and faithful who told her "you must go and kneel down,—you must take off your flowers,—your ribbon—unbraid your hair, or cut it off,—comply with whatever you are required to do—it will be dangerous to refuse—you will be resisting the Holy Spirit, and will seal your damnation." If the persons attempted to kneel down with ornaments upon them, the pantomime would be violently agitated, uttering an inarticulate cry, accompanied with violent gesticulations, until his object, in which he seldom failed, was effected.

Artificial flowers were plucked and given up,—bonnet ornaments thrown away,—hair disheveled or cut off, and artificial teeth extracted and trodden under foot. After a course of mummery over several who came forward, he laid his hand on their heads or his own, indicating thereby, as I understood, that they were sanctified, and would receive a crown of life. Among this number was an Episcopal clergyman, the Rev. Mr. Sterling, of Huntington, and wife.

Near where I was quietly sitting, lay two young ladies, apparently in a kind of reverie. One of these fixed her eyes on mine, commencing at the same time a series of manipulations, which I understood as signifying that I must get down on my knees and be prayed for.

My refusal elicited from the countenance of the fair one a frown of indignation. I remarked to her in an undertone,—My sister, your faith is too weak. She then commenced repeating the prayer, "Lord increase my faith." After failing to effect her object in a second attempt upon me, she arose and went to the principal actor, to seek his aid in a case which baffled her powers. He immediately commenced his semi-pantomime, accompanied with a sort of *seinisch grunting*, and determined fierceness, which seemed to bid defiance to all opposition. I was immediately surrounded by the initiated, and urged to comply—"to resist the Spirit." Being convinced that it was an occasion which called for supplication, I knelt down and endeavored to commend their case in appropriate prayer to God. No sooner than the attempt was made, the shouting, confusion and uproar which ensued, may fitly be compared to "Bedlam broke loose." A sight of the key of my watch appeared to irritate "the spirit," especially when I commenced praying with this "idol" retained. The most terrific frowns and frightful gestures, indicating the wrath of incensed Deity, having failed to operate on a mind so calloused, my doom was pronounced, and my damnation sealed: and the murmur was heard,—"If his [my] damnation is not sealed now, it never will be." Here the play seemed to be broken, and the hour for recess having arrived, the people generally retired for refreshment.

You may be ready to ask,—did not some of the leaders or conductors censure such strange proceedings? No; not a single note of disapproval was publicly heard, but the reverse. When the afternoon exercises were resumed, Mr. Brewer who presided, endorsed them to be the work of the Lord. His language was,—"It was intended that Bro. Batcheler should have preached this morning, but the Lord took the work out of our hands!" The announcement was then made that Br. Litch had arrived and would preach. There were however indications that "the work" would be again taken out of their hands. Mr. Brewer was twice interrupted and forbidden to proceed in attempting to announce a collection, by one of the *spiritual men* whom, for the sake of distinction, we will call the second new. He went on to the stand, intimating by his countenance and gestures, that God would be angry at such a course. What shall we do, asked Mr. B.—trust in God, the actor intimated by pointing upward, which was acquiesced in by the preachers on the stand. After an excellent prayer by Br. Batcheler and singing the second time, the Rev. Mr. Sterling desired to say a few words. He stated his full conviction of the truth of the 1843 doctrine, his willingness to be called a poor crazy Millerite, and his intention to "swing clear from his church," and consecrate his remaining time and energies to the promotion of this cause. He was interrupted by the 2d actor with intimations of his displeasure and driven from the stand. Mr. S. returned, but in attempting to renew his address, was beset more furiously than before, again driven down to his seat, and his doom pronounced,—"He'll go to hell for resisting the Spirit." At this juncture Mr. S. said,—Brethren, "try the spirits;" to which I responded an audible—Amen.

Order having been restored, Mr. Litch spoke in a calm and self-possessed manner from the prophecy of Daniel. Of the correctness of his premises it is not my object to speak. At the conclusion, Mr. Brewer announced contrary to the expectations of many, that the camp-meeting would terminate that evening,—that this region of country had been sufficiently warned, and consequently the "blood of the people would rest on their own heads." He also stated that there were other fields demanding their labor, which they must occupy.

The meeting being closed and the people lingering on the ground, Rev. Mr. Fuller, of the Methodist Episcopal church, whose doom had been pronounced a few days previously for disobeying one of the "spiritual" men, engaged in a prayer of tender feeling and appropriateness. He followed his prayer with remarks on the abusive treatment which he had received, detailing the particulars, and also offered his sentiments freely on the extravagances which had been witnessed. I followed with a few remarks on the general features of the meeting, that day presented, particularly the approbation and crowning of Rev. Mr. Sterling in the morning, who, in the afternoon, was condemned, and his damnation sealed, all which was done ostensibly by the same Spirit. While Mr. Fuller and myself were speaking, messengers came from the tents repeatedly with commands from the "Spiritual men," for the "Brethren and Sisters" to leave the ground. Some obeyed, and others remained. As I was leaving the place Mr. Litch returned to the stand and commenced some remarks, by way of apology, for what had transpired. He remarked that what commenced in the Spirit often ended in the flesh; and I was informed by those who heard him, that he unreservedly condemned the operations of the professed spiritual ones, and was followed in the same strain of condemnation by Bro. Batcheler.

I leave it with you, dear brother, to attach what weight you please to the disclaimer coming at the time, and in the circumstances it did. As I took leave of our beloved Br. B. I begged of him to retract his steps—you see where Millerism has led you. This said, he is no part of Millerism. That Millerism, I replied, is the *hotted* in which the exotic is nurtured and grown, cannot be denied. Although

* I use this phraseology because no other that I can think of, will convey a correct impression.

time may "explode" thought I could distinguish to nerve themselves to the fragments. C who have fallen in have been taught to consider the "good old way" my remarks.

Your affectionate friend appearing of our Lord "times and seasons will power."

This evangelist from Central Baptist church, rival in that city was seen to learn by a letter from in this city two years. Central church requested consented when he came winter, he wrote from to visit Norwich after his return from R. that he would be in N. and would write again as to the time of his coming. He was found when he found he could not write, without writing, had of his visit, was by his. We learn further that of other denominations seek forward the meetings, to overflowing. May the

A writer in a late number complains most bitterly of North. Anti Slavery seem to cover the land. To up the "National Preacher" and before he had got through found an out and out anti down, and took up the "first page, he found a paragraph then calls upon Southern Baptist Preacher, and a own. It will be of no sentiment has become so papers boldly denounce southern brethren, will be best plan for emancipating their friends at the north with power, if called upon, to already been found to be no expense to the upholders of

An Hon. The Boston Atlas mentions in a merchant in that city.

Brothers, & Co. became bankrupt paid a dividend of fifty whole amount of their debtified with this dividend, affairs of the firm. Mr. Hen of the firm has since died. partner, after winding up the commenced business anew, a few days since, made a cent, among all his creditors forty thousand dollars. For legal demands. Such honesty, in these days of forgery

THE MORMONS.—The New Jaet, contains a letter dated Keokuk, Iowa Territory, who had great accessions to their and summer, mostly English become the receptacle of the ics who are deceived, robbed, rupt and designing leaders, ing to the Christian, the patri writer thinks the people com sion, that will sooner or later ciety, to a state of chaos and monitory symptoms of a conv manifest itself.

Cassius M. Clay, of Lexington through the columns of the K most severe language. He de soil it dishonors, in the name raged humanity, of advancing of his insulted and bleeding producing intense feeling in Advertiser.

Mr. Clay, who we believe wields a powerful pen in the do more good than a dozen do at the North. We are hian of this question has com States, and we feel sure that final disposition of the question ly belongs, as soon as it beco bate in the Southern States; i doubtful.

SUNDAY MAILS.—At a meeting Hartford and New Haven R week, the Directors were ins ment, if possible, with the P cars need not pass over the

INSTALLATION.—The Rev. ed as pastor of the new Bap City, D. C.

PASTORAL VISITS.—Th in the following paragraph crowded together in so cheerfully place it before advice may be useful.

When your minister call ly visit, receive him without precious, and he cannot you to change your dress, put your things to rights. your clothes. And do not apologies. He would mu moral concerns. An sit at your table, give him your family would have if And improve your time, conversation upon such s create your knowledge, and Preachers are men, and

time may "explode" this theory, as I believe it will, yet I thought I could distinctly discern in its votaries a disposition to nerve themselves to the desperate effort of clinging to the fragments. Can it be expected that our brethren who have fallen in love with exciting scenes, who have been taught to consider the church with which they have been connected, the synagogue of Satan, and their spiritual guide no better than a blind Pharisee, will be satisfied with the "good old way?"—My sheet is full, or I would extend my remarks.

Your affectionate friend and brother, who "loves the appearing of our Lord," but feels no desire to pry into the "times and seasons which the Father hath put in his own power."

ALVA GREGORY.

Elder Knapp.

This evangelist commenced a series of meetings with the Central Baptist church in Norwich, last Sabbath. His arrival in that city was sudden and somewhat unexpected, as we learn by a letter from a friend. While he was preaching in this city two years ago last winter, the pastor of the Central church requested him to visit Norwich, to which he consented when he had fulfilled his engagements. Last winter, he wrote from Salem, Mass., that he should be able to visit Norwich after he had made his tour to the South.

After his return from Richmond, he wrote brother Clarke that he would be in Norwich about the 1st of September, and would write again and let him know more particularly as to the time of his coming. Sickiness in his family prevented him from leaving home till the latter part of last week; when he found he could leave with safety, he did so immediately, without writing, and the first intelligence the church had of his visit, was by his arrival.

We learn further that the church generally and many of other denominations seem disposed to assist in carrying forward the meetings, they having thus far been crowded to overflowing. May the Lord bless them abundantly.

Anti Slavery.

A writer in a late number of the Christian Index complains most bitterly of the religious publications at the North. Anti Slavery sentiments, like the frogs of Egypt, seem to cover the land. The writer referred to, says he took up the "National Preacher," to which he is a subscriber, and before he had got through with the first sermon, he found an out and out anti-slavery paragraph. He threw it down, and took up the "Mother's Magazine," and on the first page, he found a paragraph still more obnoxious. He then calls upon Southern Baptists to establish a "Southern Baptist Preacher," and a "Mother's Magazine" of their own. It will be of no use, however, for the anti-slavery sentiment has become so popular at the north, and even in some of the southern states, that even many of the secular papers boldly denounce slavery. The better way for our southern brethren, will be to set about at once devising the best plan for emancipating their slaves; and we feel sure their friends at the north will render every assistance in their power, if called upon, to exterminate a system which has already been found to be not only profitable, but an actual expense to the upholders of it, to say nothing of its sinfulness.

An Honest Merchant.

The Boston Atlas mentions a case of singular integrity in a merchant in that city. In 1841, the house of Shelton, Brothers, & Co. became bankrupt, and in settling up their estate paid a dividend of fifty cents on the dollar, on the whole amount of their debts; the creditors being fully satisfied with this dividend, after having investigated the affairs of the firm. Mr. Henry Shelton, one of the partners, of the firm has since died. Philo S. Shelton, the surviving partner, after winding up the affairs of the old concern, commenced business anew, and having been successful, he a few days since, made a new dividend of twenty-five per cent. among all his creditors, the dividend amounting to forty thousand dollars. For this sum his creditors had no legal demand. Such honesty deserves an honorable notice, in these days of forgery, speculation and fraud.

THE MORMONS.—The New York Tribune of Tuesday last, contains a letter dated Aug. 17, from a gentleman in Keokuk, Iowa Territory, which says the Mormons have had great accessions to their numbers during the past Spring and summer, mostly English. The city of Nauvoo has become the receptacle of thousands of poor deluded fanatics who are deceived, robbed and oppressed by their corrupt and designing leaders, in a manner that is truly revolting to the Christian, the patriot and philanthropist. The writer thinks the people combine the elements of an explosion, that will sooner or later reduce them, as a sect or society, to a state of chaos and anarchy. Already the preliminary symptoms of a convulsion among them begin to manifest itself.

CASSIN M. CLAY, of Lexington, is denouncing Slavery through the columns of the Kentucky Intelligencer, in the most severe language. He denounces it in the name of the soil it dishonors, in the name of an offended God, of outraged humanity, of advancing civilization, and in the name of his insulted and bleeding countrymen. His letters are producing intense feeling in Kentucky.—*Newark Daily Advertiser.*

Mr. Clay, who we believe is a nephew of Henry Clay, wields a powerful pen in the cause of equal rights, and is doing more good than a dozen writers of equal power could do at the North. We are happy to know that the discussion of this question has commenced in the slaveholding States, and we feel sure that Northern men will leave the final disposition of the question to those to whom it rightfully belongs, as soon as it becomes a general subject of debate in the Southern States; for the result, then, cannot be doubtful.

SUNDAY MAILS.—At a meeting of the stockholders of the Hartford and New Haven Railroad held in this city last week, the Directors were instructed to make an arrangement, if possible, with the Postmaster General, whereby the cars need not pass over the road on the Sabbath.

INSTALLATION.—The Rev. G. W. Sampson was installed as pastor of the new Baptist church in Washington City, D. C.

PASTORAL VISITS.—There is more sound sense in the following paragraph, than is commonly crowded together in so short a space, and we cheerfully place it before our readers, hoping the advice may be useful.

When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to change your dress, perform your toilet, and put your things to rights. He calls to see you, not your clothes. And do not weary him with your apologies. He would much prefer to hear your moral concerns. And if you invite him to sit at your table, give him precisely such food as your family would have if he had not visited you. And improve your time, while he is with you, in conversation upon such subjects as tend to increase your knowledge and your happiness.—*Preachers are men, and they know that people*

have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will dislike to call upon you often, lest by so doing, he should put you to some inconvenience. Be kind enough to see him just as you are when he calls—he will like you all the better for it.—*Star of Bethlehem.*

A steamboat was running through the day on Sunday, to and from the Second Advent Camp-meeting at Windsor Locks, and a vast number of carriages, waggons, &c., were constantly running till a late hour in the night. Are such things right?

THE BISHOP'S CHARGE.—This production is producing great effect. About three thousand copies have been sold already, and more will be called for. It has been preached upon by several Congregationalists of whom we have heard. It cannot fail to do good.—*Ch. Chron.*

Will the editor of the Chronicle tell us how this famous charge is to do so much good? Does he know of any who have been converted to a knowledge of the truth by reading it? We have all along thought it would do more hurt than good.

Selected Summary.

From the Newark Advertiser.

Warren Tragedy—Carter Acquitted.

BALTIMORE, Sept. 13, 1843. Mr. Miller occupied the whole of yesterday in the concluding argument on the part of the prisoner. His speech is universally admitted to have been a most ingenious and able production. The Attorney General, at 9 this morning, commenced for the prosecution, and ended at half past 11. This, too, was a very able argument, and embraced a clear review of the most important points in the case. Although he did not enter so minutely as the others into the details of the case, he seized upon the commanding points, and argued them with great zeal and ability, so much so as to confirm many who had been before faltering in their opinions.

When he concluded, Judge Nevins proceeded to charge the jury, and concluded at 1 o'clock P. M. It was a very lucid and able charge, and an impartial and eloquent review of the evidence.

The jury retired to consider of their verdict at a little after 1 P. M. (Wednesday) and returned into Court on Thursday at half past 2 P. M., and being asked if they had agreed upon their verdict, they said they found the prisoner NOT GUILTY.

At the rendering of the verdict, the prisoner was somewhat affected and shed tears—almost the only sign of feeling he has manifested during the trial.

In haste, Yours, &c.

BALTIMORE, Sept. 14, 1843.

I announced yesterday the verdict of acquittal rendered by the jury in the case of Carter. No one, at your distance, can imagine the intense excitement of the scene.—When the jury retired, the opinion was almost universal that the prisoner was guilty, and yet a speedy verdict of not guilty was anticipated from want of weight and certainty of evidence. But the afternoon and night morning passed, and the jury were still deliberating, and when the bell again rang, the Court House was almost instantly filled.

The prisoner was brought into Court, and during the preliminary proceeding, was apparently unmoved. At the utterance of Not Guilty, his counsel, who were worked up into an intensity of excitement, could not give utterance to their feelings, and the father of Carter sitting at his side, and for whom every heart bled, with his sunken cheek and downward look, who appeared to be almost brought to the grave by what he firmly believes to be the unjust accusation of his son, could not repress a father's feelings. The brother, too, sat by his side, and was overcome, and the prisoner dropped his head and wept, as if for the first time he appreciated the solemnity of the scene, and felt how perilous had been his situation.

As soon as Messrs. Miller and Watts could control their emotions, they suggested to the Court, that the other indictments against the prisoner should be immediately moved, or he should be discharged, and that a longer confinement after being once acquitted, would be unjust, oppressive and cruel.

Mr. Morris replied that after the tedious investigation which had just been closed, the State was not ready at this time to move another indictment. And upon the suggestion of the Court, it was agreed that a hearing upon a writ of habeas corpus to discharge the prisoner upon bail, should be had before Chief Justice Hornblower and Judge Nevins, at Chambers, some day next week, and the prisoner was then remanded into custody.

Yours, &c.

Pirates and insurrection at Manila.

The Boston Transcript publishes the following extract from a private letter received from a gentleman in Boston, dated

"MANILA, April 5, 1843.

"The passage from Batavia here was one of interest, we being in sight of land almost every day. During the passage through the Java Sea, we were chased by two Frogs, (craft about the size of our sloops,) full of pirates. During the night time we put out all lights on board, altered the ship's course, steered by the stars, and soon lost sight of them. These pirates come from the Islands of Mindon and Celebes.

During the last month there was an insurrection at this place, caused principally by one of the old Catholic priests, who altered his belief, and began to preach in Manila city, but was soon banished from that place under penalty of death, should he enter it again. Thence he went to the native villages, where there was quartered a regiment of soldiers, and soon obtained many followers. The Governor of Manila forthwith sent a regiment to destroy the town and people. (This regiment was composed mostly of soldiers drafted from this city.) The moment they arrived, they turned to and killed all their officers, and with the assistance of the old priest's followers, marched to Manila, and during the night, scaled the walls of one of the largest forts, secured all that were in it, and blew up one end of it. After that they proceeded to the magazine, which had but one entrance, and that was secured by seven iron doors. They succeeded in forcing three of them, when much to their surprise, the fort was retaken by the Governor's troops, who marched into the fort, and after a little skirmish, took them all prisoners. A few days since, 62 of them were shot, and 42 strangled to death.

Last Sunday, there was a most tremendous fire at this place, which consumed about 2000 buildings, and came near destroying the whole city. It is painful to go on shore and see the people, some have lost their children, and some their parents, by the flames. You cannot go ten paces amongst the ruins without coming in contact with a dead body."

ELOPEMENTS LIBERAL.—The Supreme Court of Pennsylvania, have decided that it is an offence at common law to assist a female, under age, to escape from her father's control, and marry against his will.

Marshal Bertrand, one of the most distinguished soldiers under Napoleon, and of the few of the illustrious men of the era of the French Empire, who still survive, arrived in our city yesterday. He was brought to the mouth of the river in the French brig of war *Mercure*, on Tuesday, Gen. B. is accompanied by his son, Napoleon Bertrand, a young gentleman of about 30 years. We understand it is their intention to remain in the city some days, and we are happy to learn that arrangements will be made to give Gen. B. the public attentions and honors due to so illustrious a stranger.—*N. O. Bulletin.*

The correspondent of the Boston Merchants' News Room writing from Halifax, under date of 7th inst., says: "The steamer *Hermes* left here today for Sable Island, to prevent the encroachment of American vessels."

On the 13th inst., a fire broke out in and destroyed the carriage factory of Messrs. Penfield, at Monroe, Ct. No insurance.

There was 163 deaths in the city of New York, last week.

HARTFORD AND N. H. RAILROAD.—The Stockholders of this Company held a meeting in Hartford a few days since, for the election of officers for the ensuing year. The Court says that the report of the Directors exhibits the business of the Road the past year in a gratifying light. The receipts for passengers have amounted to \$64,960 40; for freight, 18,565 28; for carrying mail, 5 40 00; rents and storage, 363 03.—total receipts, \$83,933 71. The expenses of operating the road have been \$32,508 42, and for salaries, station agents, &c., 11 061 91. During the year, \$31,000 of the bonds of the Company have been redeemed, and 8,620 91, interest on bonds and notes, have been paid. The permanent debt of the company is now \$117,000. Cash in the Treasury on the 1st day of September, \$11,822 48. Among the disbursements have been some extraordinary expenses during the year, among which is the expense of the new draw to the Bridge at the steamboat landing in the harbor, which amounts to \$8,955 35—and the interest on the outstanding bonds of the Company, amounting to \$5,190. The Directors have declared a dividend of one and a half per cent. payable on and after the 25th inst.

The schooner *Topic* arrived here last evening, having left St. Domingo on the 1st inst. Capt. Smith states that Gen. Rives left St. Domingo August 15th, with 5000 troops, for Port au Prince, having been to all the principal towns appointing new officers and establishing new laws. The people appear quiet and tranquil at present. Markets for all kinds of American produce are very dull.—*N. Y. Tribune.*

The grist and saw-mills in Northampton, Mass., lately owned by Mr. L. C. Clark, of St. Louis, have been purchased by Messrs. Ellsworth, (late Gov.) and Luman Bartlett, for \$8,000.—*Courant.*

On Friday, about 3 o'clock, 15th, there was a sprinkling of snow fell with the rain, at Philadelphia.

The tables are now turned, and instead of importing, the United States are beginning to export Calicoes. In quality, the domestic article will fairly compete with the foreign.

Mrs. Margaret Bishop, a Scotch woman, "fair, fat, and forty," is holding forth in Boston, on the "ingatherings of Israel."

An Indian woman near Dubuque, a few days since, stabbed her brother in a fit of passion, and was taken out by her husband, and another of the tribe, and beaten to death with clubs.

They had a water spout in Carrollton, near New Orleans, on the 4th inst. The spout says that from the Mississippi a large column of mist and vapor arose in the shape of a balloon, and ascended to the elevation of one thousand feet, as accurately as the eye could measure, and then exploded and faded into nothingness.

The Annual Conference of the Methodist Protestant Church, held at Pittsburgh, Pa., commencing Aug. 3th. The Western Recorder says: "Several important resolutions were passed, one of which related to baptism; it declared it to be the duty of superintendents to baptize by any mode applicants might require, and instructed the Stationary Committee not to give the charge of a circuit or station to any one who might avoid his determination not to conform to the rule of discipline on this subject."

FIRE AT NEWARK, N. J.—The Newark Post says, the extensive cab, omnibus and carriage factory of H. G. Vanderwerker, just in the rear of the Railroad Depot, one of the largest establishments in the city, containing a large steam engine and other machinery, a blacksmith's shop, planing shop, and all the different departments necessary to so extensive an establishment, was destroyed by fire on Thursday morning.

The fire originated in the Planing Shop. There were a large number of carriages in the building, only a few of which could be removed. The loss cannot be less than 10,000 or \$12,000. No insurance.

Spots upon mahogany furniture, says the Boston Mercantile, caused by Cologne Water, or alcohol in any form, may be immediately removed, and the place turned to its original color and beauty, by the application of a few drops of oil. We believe this to be a sure restorer. Try it and see.

LATE FROM MEXICO.—The schooner *Amazon* arrived from Vera Cruz late last evening. All was quiet at Vera Cruz when the *Amazon* sailed. The public feeling appeared to be in favor of an early adjustment of the difficulties between Mexico and Texas, and the appointment of the Texas Commission was generally approved of. There was no prospect of any immediate arrangement of the existing difficulties between Mexico and Yucatan. When the *Amazon* sailed, there was no man-of-war in port to receive the Mexican indemnity; but on the 26th, Capt. P. exchanged signals with a United States vessel of war, supposed to be the *Vincennes*, and steering south-west.—*N. O. Pic. Ad.*

The Northampton Courier states that there was quite a frost, on Monday night, in that region.

FIRE AT WHITEHALL.—On Sunday morning, the Phoenix Hotel, with three other buildings and the tow-path bridge across the canal, was destroyed by a fire supposed to have been lighted by an incendiary.

The dwelling house of Mr. Nathan Hurd, situated near the Methodist church in Clinton, was destroyed by fire on Wednesday afternoon of last week. Most of the furniture in the lower part of the house was saved.

We clip the following item from the Springfield Republican of the 16th inst. concerning the Hartford and Springfield Railroad:

"Such has been the competition for contracts, that we are informed that a responsible offer has been made to grade the road, and rebuild the bridge across the Connecticut, and all other bridges, for less than two hundred thousand dollars. The question of a depot in this town, we understand, is yet unsettled.

A very energetic Methodist preacher, in Arkansas, is collecting funds in aid of the Missionary Society. He takes pigs and poultry, and it is said meets with large encouragement.

THE SEASON.—On Tuesday night there was frost in this vicinity, though not to an extent to do much if any damage. It was chiefly visible, here and there, on the vines of the Lima bean.

Near Albany, and further north, according to the Albany Argus, there has been a succession of frosts, which in some instances killed the vines, beans, and some other vegetables, and fears are entertained that both the corn and buckwheat are injured.

Since Wednesday, the weather has been hot again. The rain of Friday, which was warm and drenching, extended to Albany, where previously a drought of several weeks had prevailed.

If the frost yet holds off for a while, the crops of corn, about which, owing to the lateness of the planting season, there was at one time some solicitude, will be abundant.—*Buckwheat is in more danger.*—*American.*

ARRIVAL OF THE CALEDONIA.—The steamer *Caledonia* arrived at Boston on Tuesday evening last, having sailed from Liverpool on the 5th inst. The Ex-Regent of Spain, Gen. Espartaco, had arrived in London. Queen Victoria prorogued parliament in person on the 24th ult. Large sales of cotton had been made, and an advance of about a farthing had taken place. The agitation in Ireland continues unabated. The Queen visited France in the latter part of August, and was received by the King. This is the first instance for more than three centuries of the two nations having met under like circumstances.

The Cherokees.

We find the following intelligence from the Cherokee country in the St. Louis New Era:

James Bushyhead, the brother of Isaac Bushyhead, has offered a reward of \$1,250 for the apprehension of the persons concerned in his murder. One of them, John Work, was arrested at Springfield, Mo., by James P. Miller, Deputy Marshal of Arkansas.

The Arkansas Intelligencer, of the 26th, states that several white men, who had been arrested in the Cherokee country, under the provisions of the Intercourse Law, had been brought to Fort Smith, by a company of Dragoons. The same paper states that the Cherokees in the vicinity of Fort Gibson, have, without authority of law, organized themselves into patrolling companies, scouring the country

and apprehending white men found there unlawfully. They confine their operations to the vicinity of Fort Gibson, and against the soldiers and servants of that post; a few days previous, they caught two servants (negroes) belonging to the officers, at noon day, in sight of the garrison, and whipped them because they had not passed. It is said that these proceedings are disavowed, and will be prevented by the authorities of the nation.

New York Cattle Market, Sept. 18.

Cotton is dull. There have been several sales of Genesee Flour, most of them at \$4.50, but one or two at \$4.53. Ohio in store, sold at \$4.44.—Samples of Wheat are offered, but no sales made. Rye is worth 65c. 1800 bu. Ohio. Corn brought 53 1-2c wt. No change in Ashes. 150 bbls. Prime Pork sold at \$10. Stocks steady.

P. S. Evening.—There is no change in Flour or Cotton.

Marriages.

In this city, on the 14th inst. by Rev. Mr. Sprague, Mr. Harvey Bigelow, of Lagrange, Mich. and Miss Laura Maria, daughter of Mr. Jared Hurlbut, of this city.

In this city, on the 5th inst. by Rev. Mr. Brown, Mr. Ezra Dewey, and Miss Cynthia A. Granger, both of Westfield, Ms.

In Portland, on the morning of the 13th inst. by Rev. Mr. Moore, of Hartford, Rev. Mr. Merritt Sanford, pastor of the Universalist Society in Middletown, and Miss Adeline Campbell, eldest daughter of Mr. Campbell, of Portland.

In Suffield, by Rev. A. C. Washburn, Mr. Lewis Atterbury, Jr. merchant, of the city of New York, and Miss Susan L. Butler, of Suffield.

In New Haven, on the 11th inst. Mr. David Jones, and Miss Sarah Clinton.

Deaths.

In this city, on the 13th inst. after a short illness, Deacon Elisha Sugden, aged 57.

In this city, on the 12th inst. Frances Moore, infant daughter of Chauncey G. and Sarah Smith.

In this city, on the 15th inst. Mr. Dwight Bliss, aged 29, son of Mr. Jonathan Bliss.

In this city, on the 17th inst. Franklin, son of Chauncey and Catharine Case, aged 9 months.

In this town, on the 17th inst. Arthur Quinton, only child of Rev. L. N. and Isabella Tracy, aged 11 months.

In this city, on the 8th inst. Allen, youngest child of Allen and Philotha Cuth, aged 15 months.

In this town, Sept. 10th, Louis Gordon, youngest child of John G. and Clarissa Litchfield, aged 19 months.

In Groton, Aug. 30th, Harvey Brainard, aged 9 months, only child of Mrs. Mercy Vinton, widow of Mr. Harvey Vinton, deceased.

In Millbury, Ms. on the 4th inst. Fanny J. wife of M. Meacham, W. Leonard, and daughter of the late widow Rhoda Lord, of Bloomfield, Ct. aged 26.

In Manchester, on the 14th inst. of consumption, Mr. Lewis Steele, aged 42.

In Norwich, on the 9th inst. Captain Freeman Lovell, aged 57.

In Danbury, Sept. 5th. Mrs. Esther, wife of Mr. King Comstock.

In New Britain, Aug. 17, Melvina C. wife of Mr. Frederick T. Stanley.

Receipts for the week ending Sept. 19.

J. L. Adams, 175; Elisha Niles, 75; James Kitchen, 175; Rev. E. Doty, 1400; E. Taylor, 300; Henry Foss, 69.

Notice.—The next meeting of the Ministerial Conference, of the New Haven Baptist Association and vicinity, will be held with the Baptist church in Branford, on Tuesday, the day preceding the meeting of the Association in said place, at half past 1 o'clock, P. M. The following is the assignment of papers.

1st. What were the officers of the primitive church, E. T. Winter. 2d. Are there "set times to favor Zion?" H. Miller. 3d. Exposition of 1st Cor. 15: 28, D. T. Shailer. 4th. Ministerial support with reference to Matt. 9: 10, D. T. Shailer. 5th. Exposition, Rom. 9: 3, H. Ellis. 6th. Prayer of faith, A. C. Wheat. 7th. What contributes a call to the ministry? A. Hopper. 8th. Exposition, Heb. 6: 4-6, T. C. Teasdale. 9th. Comment, Acts 20: 35.—"It is more blessed to give than to receive," J. H. Waterbury. 10th. The nature and extent of the Saviour's commission to his apostles, Wm. G. Howard. 11th. Exposition, 1st Cor. 15: 29, R. Jennings. 12th. Exposition, 1st Cor. 9: 22, H. Worcester. 13th. Oral discussion, The best means of promoting evangelical religion among the churches, J. H. Waterbury to open the discussion, Sermon by T. C. Teasdale.

Notice.—The Anniversary of the Fairfield Co. Baptist Association for the current year, will be held with the church in Norwalk, commencing at 10 o'clock, A. M., Wednesday, Oct. 11. The introductory sermon by Bro. A. Parker; Missionary sermon by bro. Wm. Denison. Particular attention is invited to the Note on the last page of the Minutes for 1842.

Norwalk, Sept. 20, 1843. JAMES J. WOOLLEY, Clerk.

Notice.—The regular meeting of the New London Ministerial Conference will be held with bro. Wildman, of Lebanon, on Tuesday the 10th of October. A resolution was passed at the last meeting to request each member to present a written skeleton of a sermon at this meeting.—Punctual attendance is requested. R. C. MILLS, Clerk. Colchester, Sept. 20, 1843.

New London Association.

The twenty-sixth anniversary of this association, will be held with the Baptist church in Essex, Saybrook, on Wednesday and Thursday, the 27th and 28th, of the present month.

Public service will commence at 10 o'clock, A. M. The introductory sermon will be preached by brother M. G. Clark, of Norwich. A collection will be taken in aid of the deceased associational ministers' widows.

By order of the Association, Sept. 11th, 1843. W. G. MILLER, Sec.

New Haven Baptist Association.

This association stands adjourned to meet with the Baptist church in Branford, Wednesday, the 4th day of Oct. next, at 10 o'clock, A. M. Br. H. Miller is appointed to preach the introductory sermon, Br. T. C. Teasdale, his substitute. Br. B. B. Cook to preach the missionary sermon, and Br. M. Batchelor his substitute.

We improve this opportunity for informing the churches composing the association, that it is desirable that the contributions for printing the Minutes be enlarged for the purpose of paying a small arrears on the last, and defraying the expenses of the present year.

Sept. 5th, 1843. D. T. SHAILER, Clerk.

Connecticut Literary Institution.—The Fall Term of the Connecticut Literary Institution, at Suffield, will commence on Wednesday, Sept. 6th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and the Languages so far as is necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such as wish to prepare for teaching. Tuition in English, \$4—Languages, \$5. Board in commons at cost, varying at different terms from \$1 25 to \$1 42. Suffield, Aug. 29, 1843. D. IVES, Secretary.

The Psalmist.

The subscriber has now received a supply of the various sizes of the New Hymn Book for the Baptist churches, viz: 32 mo. 18 mo. 12 mo. and ready to supply promptly, the orders that may be sent him.

Copies of the work for examination will also be sent to order when desired.

Also a supply of Bayard's Topical Questions, and a general assortment of Sabbath school books for libraries.

GURDON ROBINSON, No. 170 Main st.

Country Merchants.

WILL find it an object to purchase their books at the Book Store 1st door north of the Centre Church.

Teachers supplied on the most reasonable terms. Books at the above store are generally purchased with cash, and will be sold for cash, or approved credit, at prices that can hardly fail to give satisfaction to all who favor us with their patronage.

JOHN C. WELLS, Agent. Sept. 15, No. 27.

Books.

The subscriber keeps constantly on hand a general assortment of Theological School and miscellaneous books, and stationary at his stand, No. 170 Main st. two doors south of the Phoenix Bank, Hartford, where his friends and the public are invited to call and accommodate themselves. Particular pains has been taken to be ready to furnish Sabbath school libraries, and common schools, and academies, with suitable books for their several departments.—Also to obtain new publications at the earliest date, and the greatest variety of miscellaneous books for ministers libraries, parish libraries, &c. &c.

Hartford, Sept. 22, 1843.

GURDON ROBINSON.

PRIVATE INSTRUCTION IN COLCHESTER.

A LADY from New York, having made arrangements to open a SCHOOL in Colchester, Conn., is desirous of receiving a few pupils, not to exceed ten in number. Colchester is pleasantly located, and easy of access, being fifteen miles from Norwich, twenty miles from Hartford, eighteen miles from Middletown and twenty miles from New London. The mansion is delightfully situated, commanding a fine view of the surrounding country. Instruction will be given in all the English branches, together with the classics, French, Vocal and Instrumental Music, Painting, Drawing, and Embroidery. Also, constant attention will be paid to the formation of character and manners. It is believed that a more healthful and beautiful situation, combining more facilities for personal comfort and mental improvement, can rarely be found. Parents and guardians have only to visit the place, to be convinced of its advantages. For further information, terms, &c., application may be made to Rev. Mr. ANSON, Colchester.

REFERENCES.—Rev. Messrs. Arnold, Mills, and Strong, Colchester, Rev. S. B. Paddock, Norwich, John Olmsted, Esq., Hon. Thomas H. Seymour, S. B. Grant, Esq., and R

Poetry.

My Father's House.

There is a place of waveless rest,
Far, far above the skies,
Where beauty lives eternally,
And pleasure never dies:
My Father's house,—my heavenly home,
Where glorious mansions stand,
Prepared by God himself for all
Who seek "Immanuel's land."

When tossed upon the waves of life
With fear on every side,
When loudly howls the gathering storm,
And foams the angry tide,
Beyond the storm, beyond the waves,
Bursts forth the light of morn,
Bright beaming from my Father's house,
To cheer the soul forlorn.

And even when the hour draws nigh,
With all its dreared gloom,
When death shall burst the bands of life,
And sink us in the tomb,
The light of yonder heavenly house
Shall cheer the parting soul,
And o'er it, mounting to the skies,
A tide of rapture roll.

In that blest home of changeless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And happiness complete;
O, there adieu are sounds unknown:
Death frowns not on that clime,
But life in glorious beauty blooms,
Eternal and sublime!

Margaret Davidson.

Says her mother: "About three weeks before her departure, I one morning found her in the parlor, where, as I before observed, she spent a portion of her time in retirement; I saw that she had been much agitated, and seemed weary. I seated myself by her, and rested her head on my bosom, while I gently placed my hand on her throbbing temples to soothe the agitation of her nerves. She kissed me again and again, and seemed as if she feared to trust her voice to speak lest her feelings should overcome her. As I returned her caresses, she silently put a folded paper into my hands. I began to open it, when she gently laid her hand on mine, and said, in a low, tremulous tone, 'not now, dear mother!' I then led her back to her room, placed her upon the sofa, and retired to examine the paper. It contained the following lines:

TO MY MOTHER.

Oh mother, would the power were mine
To wake the strain thou lovest to hear,
And breathe each trembling new-born thought,
Within thy fondly listening ear;
As when in days of health and glee
My hopes and fancies wander'd free.

But, mother, now a shade has past
Athwart my brightest visions here,
A cloud of darkest gloom has wrapt
The remnant of my brief career!
No song, no echo can I win,
The sparkling fount has died within.

The torch of earthly hope burns dim,
And fancy spreads her wings no more;
And Oh, how vain and trivial seem
The pleasures that I prized before.
My soul, with trembling steps and slow,
Is struggling on through doubt and strife;
Oh may it prove as time rolls on,
The pathway to eternal life!

When my cares and fears are o'er,
I'll sing thee as in days of yore.

I said that hope had passed from earth;
'Twas but to fold her wings in heaven;
To whisper of the soul's new birth,
Of sinners saved, and sins forgiven.
When men are washed in tears away,
Then shall my spirit swell its lay.

When God shall guide my soul above,
By the soft cords of heavenly love,
When the vain cares of earth depart,
And tuncful voices swell my heart;
Then shall each word, each note I raise,
Burst forth in pealing hymns of praise;
And all not offered at his shrine,
Dear mother, I will place on thine.

"It was long before I could gain sufficient composure to return to her. When I did so I found her sweetly calm, and she greeted me with a smile so full of affection, that I shall cherish the recollection of its brightness until my latest breath. It was the last piece she ever wrote, except a parody of four lines on the hymn 'I would not live away,' which was written within a week of her death."

Miscellaneous.

The Wonders of Ancient Egypt.

The eminent German hierologist, Dr. Lepsius, at this time employed in Egypt by the Government of Prussia, and who dates his letter at Gizeh, "at the foot of the pyramid of Cheops," says:

"We arrived here on the 8th of November, and here we have passed the first day of the new year. But who can foretell the extent of the rich harvest we may reap on the earliest scene of the history of mankind. It is incredible how little this spot has been explored, though more visited than any other part of Egypt."

"The best maps of this site hitherto produced, represent two tombs beside the pyramids, having particular inscriptions and figures. Now, we have drawn a minute topographical plan of the whole monumental plan, and on this plan, there are marked, independently of the pyramids, fifty-five tombs, whose occupants I have ascertained by the inscriptions. There are altogether, eighty-two tombs, which, on account of their inscriptions, or other peculiarities, demand particular attention. With the exception of about twelve which belong to a later period, all of these tombs were erected contemporaneously with or soon after the building of the great pyramid, and consequently their dates throw an invaluable light on the study of human civilization in the most remote period of antiquity."

"The sculptures in relief are surprisingly numerous, and represent whole figures, some the size of life, and others of various dimensions. The paintings are on back grounds of the finest chalk. They are numerous and beautiful beyond conception—as fresh and perfect as if finished yesterday. The pictures and sculptures on the walls of the tombs represent, for the most part, scenes in the lives of the deceased persons, whose wealth in cattle, fish, boats, servants, &c., is ostentatiously displayed before the eye of the spectator. All this gives an insight into the details of private life among the Egyptians."

By the help of these inscriptions I think I could without difficulty, make a Court Calendar of the reign of King Cheops. In some instances I have traced the graves of father, son, grandson, and even great-grandson—all that now

remains of the distinguished families, which four thousand years ago formed the nobility of the land. I now employ daily fifty or sixty men in digging and other kinds of labor, and a large excavation has been made in front of the great Sphinx."

From this account of the actual state of Egyptian researches, we perceive there is ample opportunity for more extensive discoveries than have yet been made; and the extraordinary character of those already before the public cannot fail to stimulate and encourage us in our researches. A writer, whom I have before cited, has condensed from Kosellini, and other hierologists, the following remarks:

"Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing—of the calendar and solar movements; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, nine hundred tons in weight, for any distance, by land and water; of building arches, round and pointed, with masonic precision, unsurpassed at the present day, and antecedent, by two thousand years to the Cloaca Maxima of Rome; of sculpturing a Doric column a thousand years before the Dorians are known in history; of fresco painting in imperishable colors—and of practical knowledge in anatomy."

"Every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago, and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather cutter using the self-same form of knife of old, as is considered the best form now; a weaver throwing the same hand shuttle; a whitensmith using that identical form of blow-pipe, but lately recognized to be the most efficient; the seal engraver cutting in hieroglyphics such names as *Shoof's*, above four thousand three hundred years ago; or even the poulterer removing the pip from geese; all these, and many more evidences of Egyptian priority now require but a glance at the plates of Kosellini."

To this catalogue of Egyptian arts a long addition might be made of monuments descriptive of the goldsmith's and jeweller's work, instrumental music, dancing, and gymnastic exercises, including children's games, like some of the present day, the tasteful furniture of their houses, ship-building, drawing in natural history, so true to life, that the French naturalists, by means of them instantly recognized the several species of Egyptian birds designated by them, and of numberless other branches of art, which time will not permit us to particularize."

Can we wonder, then, at the high eulogium which I have before cited from the Scriptures, on the great leader of the Israelites, that he was learned in all the wisdom of the Egyptians; or that at the still higher panegyric on King Solomon, whose wisdom is said to have excelled "all the wisdom of Egypt." Can we any longer feel surprised at the enthusiasm of Champollion, when on landing for the first time in Egypt, he knelt to the ground, and kissed the soil? In his own glowing language, after traversing that country of wonders and arriving at the monuments of Karnak, he says, "All that I had seen appeared miserable in comparison with the gigantic conceptions by which I was surrounded at Karnak. I shall take care not to describe any thing, for, either my description would not express the thousandth part of what ought to be said, or, if I drew but a faint sketch of it, I should be set down for an enthusiast or a madman."

* Mr. Gliddon's printed lectures, referred to on p. 8.
† Lettres ecrites d'Egypte, et de Nubie en 1828 et 1829, par Champollion de Jeune, p. 70. 8vo. Paris, 1833.
‡ Kings, iv. 30.

The Hour of Prayer.

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble grateful prayer."

How quietly the still hour of twilight steals on.

The sun's last golden ray which lingered so long upon the eastern mountains, as "if parting were secret sorrow," has disappeared. The last rosy tint is fading from the evening cloud. A deeper shade settles over the valley. One by one "night's unwearied watchers" shine out in their "far off depth." The bird folds its weary wings within its little nest. The murmur of the bee is still. "The busy hum of man" is hushed. For a brief space the restless world reposes. It is the hour of prayer and meditation—the Sabbath of the day.

"All is so still, so soft in earth and air,
You scarce would start to meet a spirit there;
Secure, that nought of evil could delight,
To walk in such a scene as such a night."

It breathes its own blessed quiet over the Christian's spirit, and disposes him to deep and earnest communings with himself, and with his Father. The world loses its hold upon his heart; wealth, pleasures, honors, earth's vain array, seem now but what they are—illusions, fleeting shadows. Cares and vexations, which perhaps too much occupied his mind, and ruffled his temper during the day, now sink into their real insignificance. He lifts his eyes to the magnificent firmament above, and feels he is but a speck, an atom in the vast creation; he thinks of his immortal spirit, and the priceless ransom paid for it, and knows it outweighs the worth of worlds.

Then serious but pleasant thoughts possess his mind; the rapid flight of time—how soon its last hours shall have struck for him; and his ransomed spirit, breathing its last prayer, and dropping its frail tabernacle, shall rise to its blissful home in heaven. O, what light breaks upon the tomb, what an effulgence of glory beams beyond it! His is indeed the common lot, "ashes to ashes, dust to dust," and the clouds of the valley are piled upon his once living, breathing form. But what then! It is only the clay which moulders there; death cannot touch the immortal spirit; that is shrouded in the grave.

But the twilight fades, darkness gathers, a deeper silence pervades all nature. It is to him the "still small voice" of his Father, and he "wraps his face in his mantle," and bows down in prayer.

There is a power in the voiceless eloquence of the hour even for the worldling. Its gentle influence, like a messenger from heaven, breathing on

his unquiet spirit, and the warring elements within are hushed. Unwonted thoughts press upon his mind. The bubbles which he has just been so eagerly pursuing, seem now but bubbles. He throws back a hasty glance to wasted weeks, months, years, that are gone, like a vision of the night never to be recalled. Life, life, oh what a very vapor 'tis; a quickly passing dream; toil and care, jealousy and strife, hopes and fears, a weary struggle for some unsubstantial good, have made up almost its sum. Ah, how seldom are its early promises fulfilled; and even if they were, even if the world spread all its gifts before men, yet they are transient as the summer cloud, and melt away like the morning dew. Yes, the Christian has chosen "the better part;" his hopes shall not fade away. Well, when I have reached that envied elevation, when I have gathered a little more wealth, when I have brought a few more worldly schemes to a successful termination, then my affections shall lose their hold upon the world; I will think of serious things; I will be a Christian.

Ah, how many have such promises, and such reasonings beguiled of heaven.—*Lady's Book.*

The Lord looked upon Peter.

He uttered no word—he made no sign—he simply looked—the eye of the disciple met the eye of the Lord, and it was enough. I dare not attempt to describe what that countenance expressed, and what that steadfast eye conveyed. No language can set it forth—no pencil has power to represent it. It was not one simple expression. It was not reproful alone, nor was it all pity, nor all indignation, nor all sorrow, but a mingling of emotions into one compound expression. It chided, it convinced, it pitied, it lamented, it invited, it subdued. Peter understood its manifold meaning, and felt its mighty power. Its eloquence was irresistible. Its pathos pierced his very soul. It was a look of mild upbraiding: "Thou dost not know me, Peter!"—me, thy Lord whose glory thou sawest on the mount; whose sorrow thou didst witness in the garden. Didst thou not know me then? Was it not thou, that saidst 'a little while ago, that thou wast ready to lay down thy life for me?' It expressed a deep sense of injury. "And thou, Peter, art thou too among mine enemies?—hast thou also taken side against me?—did I deserve this at thy hands?" It was a look of compassion. It seemed to say, "Poor unhappy Peter, alas! what hast thou done?—how thou hast wounded thy own soul!—what work for repentance thou hast made!" It did not indignantly repel him. It did not say, "I disown thee as thou hast done me. I cast thee off from me now, and I will deny thee before my Father." It seemed to say, "Notwithstanding thy perfidy, I have still a place left for thee in my heart, if thou wilt return to me. I will still own thee, though thou hast disowned me. Go and commune with thy heart on what thou hast done." There was also power in that look of Christ. It convinced, it melted, it overcame him quite. Grace went with it to his heart. And Peter remembered the word of the Lord: (how astonishing that he should have forgotten it until now.) The tender scene that had taken place in the communion chamber, his promises and his protestations, all rushed into his mind at once, and he went out and wept bitterly.

The Ministry that Cuts.

When the venerable Lyman Beecher was a young man, and returning on a certain occasion to his native town in Connecticut, he fell into conversation by the road-side with an old neighbor, an Episcopalian, who had been mowing. "Mr. Beecher," said the farmer, "I should like to ask you a question. Our clergy say that you are not ordained, and have no right to preach. I should be glad to know what you think about it." "Suppose," replied Dr. Beecher, "you had in the neighborhood a blacksmith who said he could prove that he belonged to a regular line of blacksmiths which had come down all the way from St. Peter, but he made scythes that would not cut; and you had another blacksmith, who said he could not see what descent from Peter had to do with making scythes that would cut. Where would you go to get your scythes?" "Why to the man who made scythes to cut, certainly," replied the farmer. "Well," said Dr. Beecher, "that minister which cuts, is the minister which Christ has authorized to preach." In a recent conversation on the same subject, Dr. Beecher gave his opinions by relating this story.

Moveable Types.

When Tamerlane had finished building his pyramid of seventy thousand human skulls, and was seen "standing at the gate of Damascus, glittering in steel, with his battle axe on his shoulder," till his fierce hostles filed out to new victories and new carnage, the pale on-looker might have fancied that Nature was in her death-throes; for havoc and despair had taken possession of the earth, the sun of manhood seemed setting in seas of blood. Yet, it might be, on that very gala-day of Tamerlane, a little boy was playing nine-pins in the streets of Mentz, whose history was more important to men than twenty Tamerlanes. The Tartar Khan, with his shaggy demons of the wilderness, "passed away like a whirlwind," to be forgotten forever; and that German artisan wrought a benefit, which is yet immeasurably expanding itself, and will continue to expand itself through all countries and through all times. What are the conquests and expeditions of the whole corporation of captains, from Walter the Pennyless, to Napoleon Bonaparte, compared with those "moveable types" of Johannes Faust?—*Carlyle.*

An Editor.

The business of an editor who attempts to give to his readers something new every day of publication, we believe, is greatly underrated, especially by the more learned of mankind. They think it a very easy matter to write for a newspaper. Let them try it. Let some of our ablest men or women, make the attempt to write for us one single article each day, without fail—an article, mind, which they will not hesitate to put their name to, and let the world know it is theirs. We verily believe that they would find it no easy matter. Yet such is the position of an editor. With only a modicum of brains, perhaps, he must write, not one article, but half a dozen, and what is more, and worse too, his name goes out attached to them all. Really, the public should judge

charitably of an editor's efforts. It would be strange if he never said a silly thing—very strange, if he never said an unwise one—passing strange, if he never said an erroneous one. His opinions of transpiring events are expressed hastily, usually on the spur of the moment, before time is given for thorough examination, and the wonder is, that they are so uniformly such as their authors are willing to stand by, after mature deliberation.

How much does a man need?

The following paragraph from Cave's "Primitive Christianity," is one which many good Christians in this day would do well to read and consider.

The Christians of primitive days did not study those arts of splendor which have since overrun the world; stately palaces, costly furniture, rich hangings, fine tables, curious beds, vessels of gold and silver, the very possession of which (as Clemens Alexandrinus says,) creates envy. They are rare to get, hard to keep, and, it may be, not so convenient to use. "Will not a knife cut as well," says he, "though it have not an ivory haft, or be not garnished with silver; or an earthen basin serve to wash the hands? Will not the table hold our food unless it be made of ivory; or the lamp give its light, although made by a potter, as well as if it were the work of a goldsmith? May not a man sleep as well on a mean couch, as upon a bed of ivory; upon a goat's skin as well as upon a purple carpet? Our Lord ate his meat out of a common dish, and made his followers sit upon the grass; and washed his disciples' feet without ever fetching down a silver bowl from heaven; he took the water which the Samaritan woman had drawn in an earthen pitcher, not requiring one of gold; showing how easy it was to quench his thirst, for he regarded the use, not the vain and needless show of things."

This and much more here urges to this good purpose, to let us see how little a Christian need be beholden to the world, if he be content with what is enough for the needless uses of human life.

Feelings in Battle.

An English sailor, who fought on board the Macedonian at the time of her capture, in the last war, gives the following account of his own feelings during the engagement:—

"I have often been asked what were my feelings during this fight. I felt pretty much as I suppose every one does at such a time. That men are without thought when they stand amid the dead and dying, is too absurd an idea to be entertained a moment. We all appeared cheerful, but I know that many a serious thought ran through my mind; still what could we do but keep up a semblance, at least, of animation? To run from our quarters would have been certain death from the hands of our own officers; to give away to gloom or show fear would do no good, and might brand us with the name of cowards and ensure certain defeat. Our only true philosophy, therefore, was to make the best of our situation, by fighting bravely and cheerfully. I thought a great deal, however, of the other world; every groan, every falling man, told me that the next instant I might be before the judge of all the earth. For this I felt unprepared; but being without any particular knowledge of religious truth, I satisfied myself by repeating again and again the Lord's prayer, and promising that if I was spared I would be more attentive to religious duties than ever before. This promise I had no doubt, at the time, of keeping; but I have learned since that it is easier to make promises amidst the roar of the battle's thunder, or in the horrors of shipwreck, than to keep them when danger is absent, and safety smiles upon our path."

The Rumseller.

Who causes death and misery to spread with fearful ravages throughout the land? The Rumseller!

Who, regardless of all the light which years of experience has shed upon an unholy traffic, and the destruction of his children by his own hand, continues in it? The Rumseller!

Whose children are educated with money filched from the starving and half-clad offspring of the degraded inebriate? The Rumseller!

Whose family lives in affluence and plenty, while the families of his customers suffer all the privations that a drunkard's life can entail upon them? The Rumseller!

By whose hand have thousands fallen to fill a premature grave? The Rumseller!

By whom has the incendiary been supplied with that which has induced him to fire and destroy the property of his fellow citizens? The Rumseller!

At whose hand will God require the blood of murdered innocence? The Rumseller!

If reproof is intended to have any effect, it must be accompanied with the indications of a friendly mind; since none ever succeeded in reclaiming the person he did not appear to love.

Children's Corner.

For the Christian Secretary.

A Dialogue, or an Evening's Conversation.

George. Mother, I saw that blind man led past here again to-day. What a sad thing it is to be blind. Which, mother, do you think is most to be pitied, a person that cannot see, hear, or walk?

Mother. Well, my son, as my children seem to be around me this evening, and not particularly engaged, I will hear their opinions upon the subject. I think I know what Emily's will be, before she speaks. We will commence with you, George, as you spoke of it first, bearing in mind that it is owing to the goodness of God, that we are not thus afflicted.

G. I think a blind person is most to be pitied. One that cannot see all the beautiful things that God has made. Why, I could stand hours, and look upon the broad ocean, and upon the blue sky, and not be weary; and even the small flowers that blossom at my feet, are clothed in a dress that seems beautiful to me beyond what I can express. And then the moon, and stars, and indeed every thing around us, how can any body be happy, and yet be blind.

M. If our hearts be right, my son, in the sight of God, we can be happy in any situation that he is pleased to place us in.

Emily. Now I think I should rather be blind,

than to be so helpless that I could not walk a step. It is so delightful to run and pluck the flowers, and jump about upon the green grass, and leap the small brook, and chase the gay butterfly, and play all sorts of plays, in which we need our feet so much. Indeed, to walk and run seems to be my life.

Mother. I was right in imagining what Emily's would be; I thought she prized her feet more than any thing else. But she probably did not think that she could not see to run if blind.

Susan. I am so fond of music, that I would rather be anything than deaf. It would seem to me like not living, to see every thing, and yet not hear. I could listen hours to the songs of the birds among the trees, or the sounds of the harp, or any musical instrument, when struck by a good player. I could hardly endure the thought of not hearing the sound of your voice, mother, or my father's, or my brother's, or sister's.

M. We will hear now what my thoughtful son has to say.

Alonso. I have been thinking since you have been talking about those people whom, I believe, you called heathen, who never heard about God, and have no Bibles, and I think they are most to be pitied.

M. My dear, we were talking about those who were deprived of some one of the senses, such as hearing, seeing, &c., and not particularly about the religious, or as men would call it, moral condition. But as you say such ones are more to be pitied than those blind, or deaf, and yet not so much so as those who have always had the Bible, and have had some one to tell them about the Saviour, and yet have not given their hearts to him, as I fear some of my children have not; because we are to give an account to God for what we have, and not for what we have not.

George. You have not given us your opinion, Mother. I wish father was at home, so we could get his.

M. For myself, I should have the greatest dread of being blind, because I should be a constant care for some one. Though blind people are now taught to read, and do many things, but a person born blind can learn to do without sight much more easily than a person that has been accustomed to seeing for years. We have now to realize how much we have to be thankful to our heavenly Father that these blessings are continued to us, while many around us are deprived of them. May this evening's conversation lead us to think of it.

Hartford, Sept. 1843.

A Child's Prayer.

Father! now the day is past
On thy child thy blessing cast,
Near my pillow, hand in hand,
Keep thy guardian angel band:
And throughout the darkling night
Bless me with a cheerful light.
Let me rise at morn again
Free from every thought of pain;
Pressing through life's thorny way,
Keep me, Father, day by day!

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